

December 18

1930

CENTENNIAL YEAR

1930

AUXILIARY GUIDE NUMBER FOR JANUARY

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

“Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance and asking forgiveness; and should we even forgive our brother, or even our enemy, before he repent or ask forgiveness, our Heavenly Father would be equally as merciful unto us.”—JOSEPH SMITH.

No. 51, Vol. 92

Thursday, December 18, 1930

Price One Penny

TRUTH—MY WEAPON

JOSEPH SMITH

FIRST PRESIDENT OF THE CHURCH

[A MAN, ambitious for political office, wrote to the Prophet Joseph Smith on October 24th, 1843, offering to become the Prophet's "right-hand man,"¹ and asking at the same time for the Prophet's political support. The writer, an educated man, spoke in the same letter of the philosophical and mathematical tests of religion.

The Prophet's reply, refusing both the "right-hand man" and the requested help, reveals much of the sincere character of Joseph Smith. The conclusion of the long reply is here printed. It contains the Prophet's affirmation, in eloquent words, of the reality of his claims and the divinity of his mission, and that his message rests on truth, therefore invincible.—Ed. M. S.]

Shall I, who have witnessed the visions of eternity, and beheld the glorious mansions of bliss, and the regions and the misery of the damned—shall I turn to be a Judas? Shall I, who have heard the voice of God, and communed with angels, and spake as moved by the Holy Ghost for the renewal of the everlasting covenant, and for the gathering of Israel in the last days—shall I worm myself into a political hypocrite? Shall I, who hold the keys of the last kingdom, in which is the dispensation of the fulness of all things spoken by the mouth of all the holy prophets since the world began, under the sealing power of the Melchizedek Priesthood—shall I stoop from the sublime authority of

Almighty God, to be handled as a monkey's cat-paw, and pettify myself into a clown to act the farce of political demagoguery? No—verily no! The whole earth shall bear me witness that I, like the towering rock in the midst of the ocean, which has withstood the mighty surges of the warring waves for centuries, *am impregnable*, and am a faithful friend to virtue, and a fearless foe to vice—no odds whether the former was sold as a pearl in Asia or hid as a gem in America, and the latter dazzles in palaces or glimmers among the tombs.

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the gordian knot of powers, and I solve mathematical problems of universities, *with truth—diamond truth; and God is my "right hand man."*

And to close, let me say in the name of Jesus Christ to you, and to presidents, emperors, kings, queens, governors, rulers, nobles, and men in authority everywhere, Do the works of righteousness, execute justice and judgment in the earth, that God may bless you and her inhabitants; and

The laurel that grows on the top of the mountain
Shall green for your fame while the sun sheds a ray;
And the lily that blows by the side of the fountain
Will bloom for your virtue till earth melts away.

I LOVE JOSEPH SMITH

BRIGHAM YOUNG

SECOND PRESIDENT OF THE CHURCH

ALL that Joseph Smith did was to preach the truth—the Gospel as the Lord revealed it to him—and tell the people how to be saved, and the honest-in-heart ran together and gathered around him and loved him as they did their own lives. He could do no more than to preach true principles, and that will gather the Saints in the last days, even the honest-in-heart. All who believe and obey the Gospel of Jesus Christ are his witnesses to the truth of these statements.

The excellency of the glory of the character of Brother Joseph Smith was that he could reduce heavenly things to the understanding of the finite. When he preached to the people—revealed the things of God, the will of God, the plan of salvation, the purposes of Jehovah, the relation in which we stand to Him and all the heavenly beings, he reduced His teachings to the capacity of every man, woman, and child, making them as plain as a well-defined pathway. This should have convinced every person that ever heard of him of his divine authority and power, for no other man was able to teach as he could, and no person can reveal the things of God, but by the revelations of Jesus Christ.

Joseph Smith, in forty-six prosecutions, was never proven guilty of one violation of the laws of his country. They accused him of treason, because he would not fellowship their wickedness.

We can find no person who presents a better character to the world, when the facts are known, than Joseph Smith, Jr., the Prophet, and his brother, Hyrum Smith, who was murdered with him.

His office is not taken from him; he has only gone to labour in another department of the operations of the Almighty. He is still an Apostle, still a Prophet, and is doing the work of an Apostle and Prophet; he has gone one step beyond us and gained a victory that you and I have not gained.

The question was asked a great many times of Joseph Smith, by gentlemen who came to see him and his people, "How is it that you can control your people so easily? It appears that they do nothing but what you say; how is it that you can govern them so easily?" Said he: "I do not govern them at all. The Lord has revealed certain principles from the heavens by which we are to live in these latter days. The time is drawing near when the Lord is going to gather out His people from the wicked, and He is going to cut short His work in righteousness; and the principles which He has revealed I have taught to the people, and they are trying to live according to them, and they control themselves."

I honour and revere the name of Joseph Smith. I delight to hear it; I love it. I love his doctrine.

What I have received from the Lord, I have received by Joseph Smith; he was the instrument made use of. (Extracts from the *Journals of Discourses*.)

CHRISTMAS MESSAGE TO THE RELIEF SOCIETY

JOSEPHINE B. LUND

PRESIDENT BRITISH MISSION RELIEF SOCIETY

WHAT a joy it is to be alive in December, the last month of the year in point of time, but the first in another sense, namely, that of providing us with an opportunity to re-ignite in the hearts of those about us (and ourselves as well), love for the One who gave up His life that we might live.

Of course, we can worship ever so diligently from the first month until the last, but in the period of days of which we are speaking, a particular time has been set aside to pay special homage to the Christ. A day that is known all over the civilized world for its significance, one that is almost synonymous with prayer and worship, occurs during this interval—Christmas day.

And need one have wealth, position, or be a person of national

prominence in order to be able to take advantage of this Yuletide Holiday? No! That is the beauty of it all. The joy and peace of soul and mind that come herewith are obtainable by those of us of both high and low degree; and the cost can be adjusted to fit the purse of the seeker. In fact, the One who was responsible for this day of rejoicing had no purse at all. Sometimes He did not even have a place to lay His head, and He was the Son of God and without sin!

Let us take full advantage of what is thereby opened for us, and see, first, how great an appreciation of His mission on earth we can build within ourselves, and second, how much of the spirit of love that He manifested for mankind we can find in our friends and neighbours. Let us try to make someone's life take on a brighter hue by our act of spreading cheer in their homes and lives.

Motherhood is the aim of all true daughters of our Father in heaven, and for this reason, a fuller appreciation of the significance of the Saviour's birth is realized by the women of the Church. We can, in our imagination, exchange places with Mary, the wife of Joseph, and thereby re-live the joy that was hers for having been chosen, not only to be a mother, but to be the mother of the great Redeemer. In this light, therefore, does Christmas time mean more to one of us than to the rest of humankind.

But there are other persons besides ourselves in this world, and they are the children of God, too. And perhaps they will not understand just what this anniversary means, what happiness there is to be found in this "Day of days." So, as members of the greatest women's organization in present-day existence—the Relief Society—it is going to be our task to do what we can to remedy this situation. There need be no burdensome preparations or fancy dress. All that is properly required to make this day a big success, both to the giver and to the receiver, are a heart full of love, a cheery smile, and whatever material aid one can comfortably give.

To obtain a better understanding of what this means, let us go back to the early days of the Latter-day Church, when the existence of its adherents was threatened on all sides. In this period, the members of the Relief Society were busy day and night spreading good cheer, buoying up the sick and afflicted, preaching the Gospel both by word and deed, and otherwise doing all in their power to make the people of their day understand and feel the spirit of service. And if such action can be taken as the indication of what should properly characterize the anniversary of the Saviour's birth, then every month of the year was a "December," and every day a "Christmas," to those noble women. Crossing the desert land in the summer and winter, driven from their homes with small babes in their arms, losing life-long friends

because of their religious affiliations, yet they went about their tasks with songs in their hearts and with faith in the Lord as their foundation. These mothers bore the Yuletide spirit every day of the year, building up their own spirits and helping to do the same thing for those with whom they came in contact.

Another Christmastide is now rapidly approaching—another opportunity for us to provide spiritual cheer for our fellowmen and to aid those in material need. Let us follow the example set by our Pioneer predecessors. Let us seek to make someone else see the blessings of belonging to the kingdom of God. Let us all resolve to make this Centennial Christmas the best ever known.

PRIESTHOOD

HAND IN HAND with the issuance of the newly written Priesthood manual, *Studies in Priesthood*, is suggested an activity plan for the Priesthood groups that will prove to be of more than just passing interest. The plan is to be adopted wherever possible.

The first and third meeting nights of the month should be devoted to lesson instruction from the regular Priesthood manual, the standard Church works to be used as guides and references. Questions on the lesson from the manual will accompany the lesson objective in the *Star*. The second and fourth nights will be used for public speaking. We are suggesting special themes; appropriate questions should be asked and answered after the speech, bringing out all of the problems connected with the subject. The object of these addresses is to generate a better acquaintance with the Gospel and a knowledge of the best ways to defend it.

A ten-minute report of local Priesthood activity is to precede the program of each night. The brethren are to discuss the active work of the Priesthood during the previous week.

In the months where a "fifth night" occurs, a special Priesthood social will be planned and presented, details of which will be worked out at a later date. Following is the program for January:

FIRST NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, pages 7, 8, 9, and to the beginning of the first paragraph on page 10. Objective: To make clear the significance of the Priesthood, and to show that its succession has been unbroken from Adam to the present day.

1. Why were the rights of the Priesthood denied to Cain and his successors? Are any of the Priesthood benefits available for these people to-day? Explain.

2. How can one tell whether a Priesthood claim is valid or not?

3. What is the difference between "powers" and "keys"?

4. Relate some of the instances of Priesthood authority being exercised during the march in the wilderness. What do you think was the reason in each case?

5. Why was the Aaronic Priesthood allowed to stay upon the earth during the wickedness of the people in question?

SECOND NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks upon, "God, the Father" and "Jesus Christ and the Holy Ghost," using Talmage's *Articles of Faith* for reference. Questions are to be asked at the conclusion of each speech, much the same as would occur in the course of a conversation.

THIRD NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Lesson: *Studies in Priesthood*, pages 10 and 11. Objective: To show that there was a need for a restoration of the Priesthood, and that the present existence thereof is well-founded.

1. How was the Higher Priesthood restored to the Apostles? Was there a need for this?

2. When a man forfeits his right to exercise the Priesthood, what is the effect upon all concerned?

3. Does the presence of the Priesthood indicate the spiritual or temporal well-being of a people? Explain.

4. Could we have gotten along without the various restorations of the Priesthood as were mentioned in the text? Why?

5. What is meant by "A Kingdom of Priests"? How may one become a member of this "kingdom," and what good will it do him?

FOURTH NIGHT. Opening exercises. Ten-minute report of local Priesthood activities. Two twelve-minute talks upon "Transgression," and "The Fall of Adam," using Talmage's *Articles of Faith* for reference. Questions to be asked the same as in the outline given for the second night.

RELIEF SOCIETY

SLOGAN: "We Stand for Full Appreciation and Support of All Our Officers and Leaders. They Work for Us; Let us Work for Them."

When temporary success comes to us, we sometimes forget there were others who helped us along the way, that our individual efforts might have availed us nothing. We are in much the same position as is the crown of a temple: Where we stand and what we are largely depend upon the helpful support of those behind us. Also, the strength of our standing is greatly dependent upon the continued helpfulness and support of our colleagues. An army is worthless without a leader; and a captain is similarly powerless without the proper followers to carry out his commands.

In the Church of Jesus Christ of Latter-day Saints, we are blessed above all other people; by translated history and revelation we have been taught and given the understanding and necessity of having love one for another, and what it means to respect those called to positions of leadership. And further, the appreciation has been given to those having these positions of honour and trust, of the necessity of their working hand in hand with their followers. Without this mutual appreciation of responsibility, the work of the Lord would cease, and the world at large would be deprived of a force for good, and that it could ill afford to lose.

What does it mean for the members of an association to fully appreciate and support their officers and leaders? Of what value are the efforts of a class leader or officer if the membership regard him with dissatisfaction, or jealousy because of his position? How can there be progress realized if there is no one to act upon the suggestions made by the members of a group?

If we are envious or turn a deaf ear to the most intelligent person on earth when he comes to teach us, that teacher is wasting his time with us, and we gain nothing. Such an attitude as this was taken by the majority of the people when the Saviour was on earth. We are familiar with their fate. His work proved of value to only those who cooperated with Him and appreciated His efforts. The same holds true when other great teachers are envied and their teachings neglected.

So it is with the members of the Relief Society. With our officers to lead us, we can figuratively "conquer the world." But without them, we could have no organization whatever.

It will be of no avail for just a few of a group to work, and for the others not to appreciate and support the efforts and toil of their officers. Nor will beneficial results come from the willingness of the members and the improper functioning of the officers and teachers.

To realize results, there must always be close cooperation among all concerned. What a terrible condition would prevail if we all tried to pull in different directions! Nothing would be gained, and the goodness of our women's Relief Society work would be lost. We cannot afford to let such a condition come to pass. There *must* be mutual activity exercised between the officers and the members. Let us all cooperate fully where we should. Let there be full peace and love manifested one for another.

J. B. L.

"It shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority."—DOCTRINE AND COVENANTS 42: 11.

THURSDAY, DECEMBER 18, 1930

EDITORIAL

JOSEPH SMITH

AMONG the manifold Churches pleading for attention, only one declares that it has been established by the direct voice and command of God. That Church is the one organized by Joseph Smith a century ago—The Church of Jesus Christ of Latter-day Saints.

Among the numerous men, many of them righteous seekers after truth, who, since the days of the Saviour, have led in the formation of religious societies, only one has declared that God appeared to him in person and conferred upon him divine authority for his work of organization. That person of unique claim is Joseph Smith.

The "Mormon" Prophet stands singular and alone among the men of the first eighteen centuries after Christ. None is like him. In plain language he says, "I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is my Beloved Son, Hear Him!" By the truth of that statement, "Mormonism," now a mighty structure, must stand or fall.

What is the verdict of time, penetrating the fogs of prejudiced opposition? What does a century's history offer to help men form a true judgment of Joseph Smith?

Eye-witnesses corroborate the claims of Joseph Smith. Eleven honourable men saw the golden plates from which the Book of Mormon was translated. The Priesthood was conferred by heavenly beings on Joseph Smith and an associate; other like ministrations were received by him, together with one or another associate. These men have left written testimonies of their experiences. It is not sufficient to challenge the veracity of Joseph Smith alone. By witnesses is truth established.

The system of belief and practice taught by Joseph Smith is orderly and coherent to a marvelous degree. Its organization is well-nigh perfect, admired of the world. Its doctrine is complete, for it explains the whole of human existence, from the dim, pre-existent beginning to the glorious, progressive, endless future. Such orderly coherence has always been an evidence of truth.

The teachings of Joseph Smith, and life within the Church organized by him, satisfy human needs. This is testified to by the hundreds of thousands who in good faith have studied and prac-

ticed "Mormon" doctrine. Life's greatest questions, Whence? Why? Where? are answered simply and fully. The Church provides for activity, development and self-expression. It is a divine democracy, a self-governing institution, useful in daily life, for common wants. It is for the good of man, now and hereafter. A philosophy and practice which satisfy normal human needs and desires, have ever been held to bear the stamp of truth.

The doctrine set forth by Joseph Smith has been found to be in harmony with the new knowledge, received through the channels of science, in this enlightened age. The visions of man and the universe, based upon all sound knowledge, are those of "Mormonism." The Church embraces all truth, welcomes it, seeks it, and places it, rationally, in the scheme of divine philosophy. Such correspondence with new-found truth is strong evidence of the truth of the whole structure.

Vitality, unequalled and increasing, characterizes the Church organized through the instrumentality of Joseph Smith. The Church has undertaken many heavy tasks, such as the conquest of the desert, and always with unusual success. It has faced an opposition, practically unknown by any other people, yet has prospered and grown. After a century of existence it is more vigorous, its members more numerous and loyal, than ever before. Enduring vitality is a sign of truth.

The fruits of "Mormonism" are before the world. Good health, economic prosperity, educational advancement, spiritual peace—the goals of human desire—all these, far above the average of civilized peoples, bear witness of the inherent truth of the labours of Joseph Smith. "By their fruits ye shall know them."

Those who refuse to believe in the divine mission of Joseph Smith, stand perplexed before this Prophet of the Nineteenth Century. First he was called a clumsy liar; then a clever deceiver; and at last, by the edict of universities, a person who, self-deceived, believed that he spoke the truth. The pendulum of opinion has swung through the whole arc. To explain him best, one must accept his own story. That is another evidence of the truth of his message.

The verdict of time will rest upon these and other like findings. Candid students, who really desire truth, will measure "Mormonism" and the stature of Joseph Smith by the tests here mentioned, and by many others equally convincing.

The Latter-day Saints welcome the verdict of time. They are certain of their position. They have tried the system, often in poverty and suffering, and have found it true. They have the witness of the Spirit, the higher expression of the intellect, based upon their life's experience, that Joseph Smith was a Prophet of God, and that his claims are true.

The Church of Jesus Christ of Latter-day Saints bears grateful tribute, on the occasion of the one hundred and twenty-fifth

anniversary of his birth, December 23rd, 1930, to the memory of Joseph Smith, a disciple of Jesus Christ and a prophet of Almighty God.—W.

CHRISTMAS CHEER

THE Season of Good-will is here. Would that it might be literally in every land: "Peace on earth, good-will to men;" and that the season of good-will might extend throughout the entire year! As everyone attempts to live and express the beauty of that thought in his daily acts, to that extent may there be Peace on Earth.

At the season of good-will it is the custom to think about good cheer, as something good to eat. To most people the celebration of what should be the happiest, most intimate Holiday Season of the year cannot be divorced from the practice of eating and feasting as much as the purse will permit.

The custom has grown up in this and many other lands for house wives and cooks to busy themselves for days preparing the puddings and mince meat, cakes and tarts that have come to claim the halo of sanctity in Christmas celebration, rather than the real mission of the Christ and what His life means to the world.

A few brave souls have attempted to show that there is nothing sacred about the Christmas pudding; and, that eaten at the end of a heavy meal, as it usually is, it becomes a positive menace to health. This view was voiced in the *Daily Express* of November 17th, 1930:

MENACE OF THE CHRISTMAS PUDDING

Feast that ruins Digestion. Reformer's Plea.

Will you eat your Christmas pudding this year or will you not? Will you continue to pander to foolish traditions, so doing further harm to your digestive apparatus; or will you step out boldly in the sunlight of wisdom, substituting for the pudding, good fresh invigorating fruits and dishes of sultanas, raisins, and candied peel in the natural unpuddinged, bright-eyed states?

The Cookery Reform Society through its secretary, Mr. J. S. C. Morrison, hopes fervently that you will do the latter. "Let us for once have a rational Christmas," says the society's appeal. "Already preparations are well in hand for the usual appalling conglomerations which mark that feast, and we are again threatened by puddings vast and strauge."

One pauses here for one second while the people shed a sentimental tear. Splash! . . . The society will now continue:

"Modern conditions of life make the traditional Christmas Pudding a positive menace to our well-being. Heavy, indigestible, seasoned with unnatural blends of spices and spirits, it makes a mortuary even of the

valuable properties of the currants, sultanas, and so on, which are in the list of ingredients.

"Why should housewives toil as they do in order to stultify the sultanas, ruin the raisins, and contaminate the candied peel?"

Mr. Morrison said to a *Daily Express* representative yesterday that our forefathers were able to put the Christmas pudding in its proper place simply because they did more physical work than we do.

The plea sounds rational. But the adherents of the sacred Christmas pudding ritual have become aroused. In rebuttal recently the following appeared from Sir William Arbuthnot Lane, a leading health expert and the writer of many useful books on good health:

CHRISTMAS PUDDING FADS

I observe that the Christmas pudding is being given a bad name by certain food faddists.

This is by no means justified.

The ingredients of the Christmas pudding have a high nutritive value. I can assure housewives that in making the Christmas pudding in the usual common sense way they are contributing to the festive board one of the most nourishing dishes ever conceived.

Dr. Lane himself says in his book *Blazing the Health Trail* (which, by the way, is very much worth reading):

It is but human that many will prefer to follow the path which leads to pleasures of the table, even when harmful, if they can console themselves with the thought that the finger-post which points that road as a safe one has been erected by members of the medical profession. . . .

Under these circumstances, the evidence must be placed before the public and they must in this as in many other affairs in life, having heard both sides, decide which has the greater evidence of truth and safety.

There are two answers to Dr. Lane, who in most of his health advice is sane and sound, and who is doing so much to spread the gospel of good health.

First, his very contention is the point at issue. The ordinary Christmas pudding is made up of some fifteen different ingredients (including the spices), most of them good and nourishing foods if eaten separately, but many of them difficult of digestion. The resulting mass, held together by flour and fat and long hours of boiling—seven hours—and the rich sauce with which it is usually eaten, make a dish that is truly "one of the most nourishing dishes ever conceived!" Then when one eats this "most nourishing dish" at the end of a hearty dinner, as is usually the case, one need not be a physician to predict the result to the faithful digestive apparatus. "Over-indulgence in food" is a mild term to use in such cases.

If one must eat Christmas pudding one should let it follow a very light meal. Served so, it is less harmful.

The second answer to Dr. Lane is that he may be right in most of his health advice. But it is not long since the press echoed his advocacy of the use of tobacco and alcohol for human consumption. (He doubtless deplors the abuse of said substances!) Being but a man and human he probably would be the last to claim infallibility in his teaching. And if he is wrong in one view as to health he may be wrong in others.

The members of this Church, however, do have an infallible guide to health in the inspired Word of Wisdom and need not tie to the opinion of any man. For we are taught therein the essence of all the best scientific information regarding the food of man. True, Christmas puddings are not mentioned therein; but we are told that all wholesome food is ordained for the use of man—"every herb in the season thereof" (not dried, preserved or candied nor made into conglomerations); "all these to be used *with prudence* and thanksgiving."

Those who have an understanding of the Word of Wisdom are assured that simplicity in the variety of foods chosen is as important at one season as another. And the spirit of the advice given is for moderation and wisdom in all food habits.

My Christmas wish for all is that the Season may truly bring peace and joy; that those who have enough of the bounties of life may be willing to simplify their demands and spread around a little more of their surplus to those in need; that the Christ-spirit of unselfish love of fellow man may translate itself into a determination to help fellow man; that truly we may fill the great command to "love thy neighbour as thyself." A truly happy Christmas to All!

L. D. W.

SUNDAY SCHOOL

SACRAMENT GEM FOR JANUARY

WHILE of these emblems we partake,
 In Jesus' name and for His sake,
 Let us remember and be sure
 Our hearts and hands are clean and pure.

CONCERT RECITATION FOR JANUARY

(1 Samuel 15: 22.)

To obey is better than sacrifice, and to hearken than the fat of rams.

BOOK OF MORMON DEPARTMENT.

January 4. Uniform lesson on the tobacco habit. Appropriate leaflets will be sent to everyone, and the teacher's outline will be found in the Superintendent's Department of the November *Instructor*.

January 11. Introduction to Year's Work. Objective: To teach the Book of Mormon, so as to inspire a love for the Book and its teachings.

January 18. Lesson 1. Lehi's Vision of the Fate of Jerusalem and His Call to Leave His Home. Text: Sunday School Lesson No. 1; 1 Nephi, Chapters 1 and 2. Objective: To teach that God selects as leaders those who are concerned in the welfare of their fellowmen.

January 25. Lesson 2. The Brass Plates of Laban. Text: Sunday School Lesson No. 2; 1 Nephi, Chapters 3, 4, 5. Objective: To teach that the Lord opens the way for His children to keep His commandments.

OLD TESTAMENT DEPARTMENT.

January 4. Uniform lesson on the tobacco habit; appropriate leaflets will be sent to everyone, and the teacher's outline will be found in the Superintendent's Department of the November *Instructor*.

January 11. Lesson 1. The Old Testament. Text: Sunday School Lesson No. 1. Objective: To impress upon the class that a study of the Old Testament is important from many standpoints; viz.: Religious, historical, cultural and literary.

January 18. Lesson 2. The Old Testament as History. Text: Sunday School Lesson No. 2. Objective: To assist the student to get a real appreciative understanding of the Old Testament as it is applied to ancient history.

January 25. Lesson 3. The Geographical Background of the Old Testament. Text: Sunday School Lesson No. 3; "Hebrews" or "Palestine" in any good ancient history text or in an encyclopedia.

PRIMARY DEPARTMENT.

January 4. A Picture Lesson. (See Primary Department, November *Instructor*.)

January 11. Lesson 91. Jesus Begins to Preach. Text: Sunday School Lesson No. 91; Matt. 4: 12-17, 23-25; Luke 4: 14-22; John 1: 19-41, 3: 22-26, 4: 1-3; *Jesus The Christ*. Objective: He who would belong to God's kingdom must believe in His Son.

January 18. Lesson 92. A Day With Jesus. Text: Sunday School Lesson No. 92; Matt. 8: 14-18; Mark 1: 21-34; Luke 4: 31-41; *Jesus The Christ*. Objective: The Lord blesses and helps those who believe in Him.

January 25. Lesson 93. Another Visit With Jesus. Text: Sunday School Lesson No. 93; Matt. 8: 1-4, 9: 1-8; Mark 1: 35-45, 2: 1-13; Luke 5: 12-27; *Jesus The Christ*. Objective: The Lord blesses and helps those who believe in Him.

—From *The Instructor*, November, 1930.

MUTUAL IMPROVEMENT ASSOCIATION

ON BEING PREPARED

THE New Testament records one of the parables of the Saviour concerning a certain group of virgins who were desirous of meeting the bridegroom when he should come. Before he was to come, one-half of these women trimmed their lamps and prepared themselves, that they might not be disappointed when the bridegroom arrived. Their foolish companions idled away their time and did not fill their lamps with oil until the "eleventh hour," and then the bridegroom passed by them without their being ready to meet him. They were defeated by their own negligence, by not being prepared.

The same principle may be applied to us in the M. I. A. We will meet with the same fate as did the foolish virgins, if we attempt to present our preliminary programs and lessons when we are unprepared.

Much time and money have been spent in getting the M. I. A. lessons and associated programs together. As a rule, there are non-members of the Church at our meetings, so that not only we as members lose the objective of a carelessly prepared and presented program and lesson, but a bad impression is left upon the minds of our attending friends. There is no way to get back the spirit of a lost lesson or preliminary program. When an assignment is made and properly taken care of, development takes place in the person concerned; and everyone mutually improves, and our name, the M. I. A., becomes something real. But, when preparation is left until the night of presentation, little interest is aroused and slight impression is made upon those present.

Therefore, lesson and preliminary program assignments should be made a week before they are to be given. If the one receiving the assignment has the real Gospel spirit in his soul, he will not fail to do as asked. The same applies with equal force to "open night" programs.

There is another thing to be remembered: Meetings must be started and closed on time. Even a well prepared evening will be spoiled by starting late. It is the duty of every M. I. A. officer to see that the sessions begin on time. This should not be deviated from as long as there is an officer and a member present; the officer highest in order of position present should commence the meeting, unless other arrangements have been made. Make every effort to close on time.

SLOGAN: "We Stand for Loyal Adherence to Latter-day Saint Ideals."

LESSON TEXT: "Modern Revelation."

FIRST NIGHT. Opening exercises. *Preliminary Program—*

Slogan Talk: Explain how the beginning of the New Year gives one a new opportunity of developing one's ideals. Have a five-minute report of current events. Let someone recite a short poem concerning a New Year's thought, preferably of his own composition. *Lesson*—Chapter X. "The First Laws and Ordinances of the Gospel." Objective: To show that the first principles of the Gospel are necessary to secure membership in the kingdom of God.

SECOND NIGHT. Opening exercises. (A change from the ordinary procedure is suggested. There is no preliminary program for this night. The lesson should be presented in the usual fashion in as short time as it can be done without losing its effectiveness.) *Lesson*—Chapter XI. "Correct Living." Objective: To show that the teachings contained in the Book of Doctrine and Covenants are sufficient to form a worthy guide for one's life.

End the lesson in time to have a debate for one-half hour on, "Resolved: That men make better teachers than do women." Have two members on a side, and make assignments at least two weeks in advance. Close on time, announcing winners. This will create a good deal of interest, and none of the spirit of the evening will be lost.

THIRD NIGHT. Opening exercises. *Preliminary Program*—Slogan Talk: Tell what ideal is best suggested by the winter season, giving reasons. The officers of the M. I. A. are to provide the preliminary program for this night. *Lesson*—Chapter XII. "Temporal Laws." Objective: To show that only by obedience to law—that of both God and man—can we enjoy the blessings of either this life or the life to come.

FOURTH NIGHT. Open night. The January Game Supplement, which will be sent to all M. I. A. organizations, will contain a jolly round of simple games to start off 1931 with the proper spirit. Follow the suggestions closely.

Make a resolution to work harder and make the 1931 open nights successful. New features are going to be introduced for open nights and other meeting nights. Make use of the material sent you and invite your friends to enjoy your gatherings.

W. D. A.

HULL DISTRICT CONFERENCE

A LARGE GATHERING of Saints and their friends fully enjoyed and was uplifted by the three sessions of the Hull District Conference held in the Metropole Hall, Hull, on Sunday, November 30th. The theme, "Is Religion Worth While?" was truly answered in the affirmative.

The feature of the morning meeting was a pageant presentation,

given by the Grimsby Branch, which taught the value of health truths contained in the Gospel of Jesus Christ.

Elder Karl C. Durham was sustained in the afternoon meeting to succeed District President Herbert C. Fletcher. The history and aims of the auxiliary units of the Church were related by members of the District, after which separate class instruction was given to the Priesthood members and Relief Society Sisters by Mission President and Sister A. William Lund.

Several traveling missionaries spoke briefly and bore witness to the divinity of their work at the evening session. Then President Lund forcefully extolled Book of Mormon truths, testifying that the Book was the word of God.

There were attending the conference the following: President and Sister A. William Lund, of the British Mission; President Herbert C. Fletcher (released), President Karl C. Durham, and Elders Harding H. Higham, Thomas A. Jones, Robert V. Moncur, Glenn S. Barton, Ralph C. Bardsley, Stephen S. Moore, T. Allen Lambert and Marion J. Olsen, all of the Hull District; President Harold A. Thorne and Elder Don R. Patterson, of the Norwich District; Elder James B. Harvey, of the Birmingham District; and Elder Fredrick W. Rallison, of the Leeds District.

ELDER STEPHEN S. MOORE, District Clerk.

FROM THE MISSION FIELD

Appointment and Release: On November 30th, Elder Karl C. Durham, of the Birmingham District, was appointed President of the Hull District, succeeding President Herbert C. Fletcher.

Elder Kenneth C. Chatwin, of the Norwich District, was appointed President of the Birmingham District, on December 7th, succeeding President Virgil J. Smith.

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder J. Blaine Freestone, Liverpool to Hull, and Elder Glenn S. Barton, Hull to Liverpool, on November 27th.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

CONTENTS

Truth—My Weapon 865	Christmas Cheer 874
I Love Joseph Smith 866	Sunday School 876
Christmas Message to the Relief Society 867	Mutual Improvement Association 878
Priesthood 869	Hull District Conference 879
Relief Society 870	From the Mission Field 880
Editorial: Joseph Smith 872		